NOTES ON NEW BOOKS.

" THE Good GENIUS that turned every thing into Gold; or, the Queen-Bee and the Magic-Dress. A Christman Fairy Tale. By the brothers MAXHEW. New York Harper & Brothers." 18mo., 201 pp, 8 illustrations.

This ingenious and pretty moralized fiction seems the first of a new series which the ever-active publishers have begun, under the title of Harper's Fireside Library. If the further volumes prove as good as this first, the succession will be one which the young may rejoice over, and the future old remember with delight as a part of that childish literature which first woke them up to wonder and sympathy.

As to ourselves, we are glad to see any thing that promises a revival of this, which we take to be the proper child's learning. The present Practical Age (as it is pleased to style itself, amidst all its frivolities and fantasies, at which elder times would only have laughed) is certainly wise enough to reject for the young that which the young naturally delight in, and to prefer the premature cultivation of please, rather than directly to inform ; but we con- under even favorable circumstances, to two oppofess ourselves persuaded that Nature herself, the site sorts of organizations-those in which the senses all the forcing-beds and hot-houses into which the Barbaulds and Edgeworths would force the faculties of little folks to be grown under glass. Toy histories, and moral and scientific and theological playthings, have ever appeared to us exceedingly sad inventions for little people; and we doubt more and more every day whether Goody Two-shoes, Mother Goose, the exploits of the puissant Tom Thumb, and the deeds of the doughty Jack the Giantkiller, are not capable of instilling into childhood quite as much solid information as all that can be o distastefully driven into it by Miniature Encyclo-

pædias or Philosophies in Sport. We are no great believers in the poetic criticism or the prose taste of Dr. Johnson; but there are points on which his powerful sense forms a weighty authority. Among such we remember with pleasure the opinion which he expressed on some occasion when Boswell asked him what he thought of just then found out how folks ought to be taught. The essence of the system appeared to the Doctor, we suppose, much as it does to us: the idea that as we are taught, while small, in order that we may know when big, so the true way is to begin where you are to end, and teach, from the jump, exactly what should be known at the close. In other words as all instruction is to have for its final aim the perfection of the understanding, the sooner you begin with that the better. At Mrs. Barbauld the good Doctor seems only to have laughed as a very shallow person; and as to any thing of improvement in the art of teaching, he (long a teacher himself) expressed a most decided conviction "that education was just as well understood five hundred years ago as it is now." Was he not substantially right? A new process of thinking must be found out before there can be any revolution in the manner of learning how to think. To know is but to know ; and, as to teach is but to imitate for others the steps by which the teacher came to know, (shortening track, of course, by adopting all the straightlines which his arrival at the end has shown the wise man,) so men of clear minds must always have employed essentially the same methods of instructing, simply because they used the same faculties for learning. More or less knowledge may have existed; but what did exist must always, as soon as it came to have any completeness, any consistency, any progress from truth to truth, any logic in a word, have pursued the same general method in making itself known to pupils. Nay, what better methods have ever been devised than the Greek of Geometry? still use, for all investigation and proof, the logic of Xeno and Aristotle : the rhetoric of the Greek speakmodels. Their politics and their art military achievwrite such poems as Homer or Pindar, such histocients at those intellectual things which education hould enable nations to do more perfectly, how is it that we flatter ourselves that we better under-

Or, once more : in later times, if the vast and various wit and accomplishments of a Bacon and a Raleigh and a Milton; the science of a Gallileo. a Kepler, a Leibnitz, and a Newton; the plastic and the graphic powers of a Michael Angelo and a Raphael; the poetic invention of a Dante, an Ariosto, a Tasso, a Shakspeare, a Racine, a Molière, could reach, without the new education, heights to which that education has not yet carried any body. what entitles that same education to be considered a miracle-working one?

Perhaps, then, the truth lies here: that the rational education, (as it aims to be,) in directing itself almost exclusively towards the positive, and the cultivation of the powers which take cognizance of the positive, serves to perfect, by rendering exacter and more methodical, the common-place order of minds; but that it deadens the imagination in those who possessed any, and must often break down all the vigor of the understanding itself, by setting it at tasks for which its muscles are not yet formed

To the rational literature, then, for the tenderess state of the mind, we see strong objections. Practically, we know the order in which the faculties arrive, and that the reason does not come until long after the imagination: the reason, we mean, of course, in that higher form which can deal with scientific truth in earnest. In this sense boys can scarcely be said ever to reason until about their sixteenth, nor girls until about their fourteenth year. Before that they are intellectually beings of little but memory, sensation, emotion, and fancy. These, then, are the things which must first be cultivated; and their exercise-the only one really possible until they have amassed a store of materials for the judgment-constitutes the first true education; that which may be called the sensuous.

The first part of this natural education is that which begins with the most infant perceptions of sight, hearing, touch, &c.; and the organs of these are, until we begin to use our limbs, nearly our sole instructors. The subtle processes by which we distinguish shape, bulk, distance, the direction and intensity of sounds, &c .- processes entirely inimitable by art-are first of all slowly attained. The senses once familiar with themselves, the art of using the limbs, an acquaintance with some of the principles of motion, some of the properties of bodies around us, follow. Then comes a delight in the exercise of the senses, which continues until the sense has educated itself. Meantime the memory of things has been active: and when that can recognise each object, then comes representative memory-that of sounds as the signs for things. Meantime, too, has come the knowledge of things as capable of gratifying a bodily want and giving us pleasure or pain. Then, glong with this consciousness of such effects upon ourselves, arises the sense that others receive pleasure or pain in the same way; and thence flow the first moral per

ceptions. All this, varying greatly in its degree and some what in its period according to the fineness of the senses in each individual, usually happens before the sixth year. Left to herself, we repeat, Nature performs all this exquisite part of the education : she has not chosen that it should depend upon hu-

man art; which has some power to impede or per- its young ones about with an atmosphere of know- given not only Pleasure, to lead them to that which is good, vert, but none to assist it. Confinement within ledge, instead of that sordid breath of money-get- but also Pain, to turn them from that which is evil. And, doors or to the artificial and limited objects of a ting thoughts which is generally all that children intown, constraint of the limbs and of the circulation hale in countries where the sovereign dollar is ever unto them two Spirits-the one beautiful, to make them love by dress, and especially the diversion of the atten- the presiding idea, then the child will learn more, tion, perforce, to faculties which do not yet choose orally, than books can yet teach it; and will, moreto unfold themselves, and to ideal and abstract things over, in due time, take, of itself, to books and all which as yet have no charm for the childish sensibility to absolute perceptions only, may certainly delay Nature's work, and, in delaying, seriously injure: for it is in this tenderness of the organs, this from the duress, the compulsion of parents and extreme impressibility of the senses which then ex- elders, who exhibit in their idle habits and empty ists, and exists with the greater effect out of the ab- talk only the example of an opposite taste-all the sence of the maturer faculties not yet called into volumes that you can cram down the little innoactivity, that the senses and the art of using them, cent's throat will be vain towards effecting that the perceptive and picturesque powers, and the which is, at this age, the real object of teachingchief part of the sensibilities which make up the not the positive information which you can infix in emotions and the imagination, must find their best the mind, but the love of knowledge and the habit moment for development. Earlier than the age which we have last named.

we doubt if it be ever safe to begin the artificial ed- natural delight of childhood; and these please, at ucation, unless a decided curiosity for books should manifest itself. This usually indicates that the per- amazing. To win the attention, they must (that is ceptive faculties have satisfied themselves, have to say) excite the imagination. Probability-what mastered the exciting objects around the child. But critics technically call verisimilitude, (and we adopt it happens earlier in children much confined than in those enjoying every physical advantage of country life; so that there, of course, it would be better to of our countrymen for polysyllables)—verisimilithe reason—attempts after positive knowledge, to the older system of books which sought to engage and transplant than to teach. It happens earlier, again, tude, or what might be styled, in old English, likeinstinctive taste of the young, is much wiser than are correct and quick, and those in which they are imperfect and slow. It is, of course, safe to indulge the inclination in the former sort; while, in the latter, it should only be taken as a warning to formity to what children can imagine of wo or seek for them outward circumstances that may rouse their inert organs.

When now, however, you begin to educate, remember that you are barely to mix with Nature's method, not to supersede it. For she is far from having yet finished her own peculiar course of instruction, and is only ceasing to be entirely exclusive in it. What, then, is her next step?

As, awhile since, to perfect the action and command of the senses and of the muscles, came the childish mobility, the childish delight in practising the limbs and the sensations; so now, in the economy of Nature, arrives that impulse of exercise which develops, by a continual desire of fresh images and combinations, the sensitive but not yet intellectual powers (as yet mere elements) which Mrs. Barbauld and her fellow-discoverers, who had are now shaping themselves in us. It is now the period when the imagination begins to act, with the same pleasure in setting before itself, varying, multiplying, and comparing the perceptions, the emotions, and the ideas, as a short time since the mere body took in trying new motions. For a time, in both alike, the young powers seem to rejoice in themselves, to be gladdened, as are birds just fledged, by even an aimless flight. The acquaintance with things is now rising into that with thoughts : the ideal world is now dawning upon the sensitive; and the gay objects of this take a new expansion and a new beauty from that. The real, not yet exhausted of its first charm for the senses, is not yet too definite, too exact, too positive: we still look on it with a sort of vague transport, like that with which we survey, later in life, every thing in the exuberant beauty of some strangely bright region, among the novel forms of which we have suddenly landed. And as there our excited fancy, unconstrained by the known, sports almost at pleasure with even what is seen or heard or felt, or offers itself to the smell or the taste; so this early state of the perceptions, now at their liveliest and vet uncertain, coalesces wonderfully with the new influence of the imagination, and raises around us, for the time, "a world of gayer tinct and grace," where the known and the unknown, the tangible and the unsubstantial, seem almost equally at the bidding of our inexperience. The wild seems not improba ble, the preternatural not impossible, and a love of the wonderful is a special inclination of that part of and the first of those more excursive and independent powers which are properly the intellectual: the imagination, which raises, re-forms, re-combines, ers and writers still affords us our noblest and purest animates the merely sensuous, perceptive, and pased every thing which was then possible; we do not prepares the mind to deal with higher elements, tive desire of the supernatural: with moral perceptions and notions as well as bodiries as Thucydides; we do not speak such harangues ly sensations, now naturally comes to occupy, with as Demosthenes: if, then, we cannot beat the An- an extreme and pleased activity, the young being. Like the faculties which have preceded it, it is still voluntary and instinctive, self but unlike them, it does not forbid assistance-it stand the art which forms the mind for efforts of permits you to aid it with books and other artificial means; and this because, in the midst of art and cultivation, artificial objects and thoughts are, of

necessity, a part of those of which it is to take ognizance. Now, the successive stages by which the mind errives at its full natural powers are indisputably ose which we have thus pointed out; and if therefore, the imagination be not a faculty bestowed on us by pure mistake-an ethereal blunder in the ivinest part of our amazing mechanism-then is it clear that the so-called rational education, which would overleap the development of that faculty, in order to come at once to the cultivation of the reason, is an error the most total, is any thing but

What the senses are to the faculties these are to he judgment; the faculties, that is to say, may be justly called " the senses to the judgment." sense, you ruin a corresponding faculty : check the due exercise of a sense, and you impair the dependant faculty. In like manner of the imaginaion: without it-the active, suggestive, inventive power, which calls up each idea as it is wanted and a sort of mainspring to the whole movement of e mind-the reason could scarcely act. And, indeed, there is a large body of subjects-moral ones; that is, such as deal with the passions, motives, ppinions, and the like-on which it is impossible to reason well without a powerful imagination as well as a strong judgment. Nay, it is only the union of these two that makes up the brightest, most consummate shape of human wit-a genius like that of Homer, or of Milton, or of Shakspeare.

But to what end go to work, five, six, seven, eight, or nine years in advance, on the place where the judgment is to be? What are you cultivating there? Nothing: a mere figment-an empty. squeaking, gibbering idol, not your god. The real faculty, that should be there, you have stolen away, as elves did children, and left in its place a vile changeling, a shrivelled little idiot, with no body and an old face, incapable of going alone, neither old nor. young, and which you can only call reason, because you have forced it to be a sort of mnemonic mechanism for jubbering certain formularies of thought, to which it does not, all the while, attach one single conception that is not utterly childish! You are cultivating, not the reason, but a tiny, irrational memory, which, tricked by yourself in the clothes of old people, you take for that mature thing, the un-

Follow-Nature, then: consult her order in the formation of the faculties: obey, as the surest indication of what is to be done, the instinctive taste of the child. Force no lessons upon it: let its own voluntary curiosity lead the way; and have, above all things, the modesty to regard yourself as only usher, under-tutor, to a far wiser teacher-that sa gacious, gentle old dame, who so perfectly under stands her business and performs it so silently well Be not in a hurry to put books into the hands of little creatures who cannot six still, and whom every thing around them, animate or mute, contends to instruct. In the present print-loving age, more fear of the child's learning to read too soon than too late.

If the household is (as it should be) cultivated, occupied in its conversation with what is instructive, and (to use an old but expressive word) clips of it, both prose and thyme.

other regular helps to improvement. But if, on the contrary, books are to be its only source of information-if its fondness for them is to grow up of pursuing it.

When at rest from its bodily sports, tales are the first, much in proportion as they are dreadful or the term, that we may propitiate to this long and lihood, we as yet, while children, know very little about; so that we are not critical about the feasibility of incidents, provided only that they be striking. As to the feelings, no great art is necessary to move them : simplicity and truthfulness, a conwrong, of heroism, virtue, and the like, are all that is requisite in these fictions. But they especially captivate us, if the incidents and characters be partly supernatural-ghostly, magical, or fairy. Of all these, the fairy lore seems to offer, in its tiny "machinery "-its benevolence, grace, sparkling treasures, dwarfish forms, its powerful and yet not dreadful agencies-that which is fitter than all the rest to delight the childish fancy. It possesses singularly, too, the advantage of readily weaving itself into animated apologues, surprising and pleasing, yet moral, and of a moral not too obvious. For too obvious a purpose of instructing, of "pointing a moral," does any thing but "adora a tale" to the taste of either young or old; and the young, in particular, love to be instructed without your put- train." ting on too plain an air of meaning to instruct them.

In confirmation of what we have thus attempted to lay down, we might appeal to multitudes of supernatural and especially of fairy fictions, whose ever equalled. We need searcely enumerate, howpeople, from age to age, transmitted every where tion. When will Puss in Boots, or Ricquet with and the Beast, or dozens of others like them, cease to instruct, because they delight, the little folks Or who would give, old or young, Aladdin's Lamp, Sinbad the Sailor, the Fisherman and the Genius, and others of that immortal collection, for all the Reasonable Story-books, and particularly all the that what was rightfully her children's should be transfe tories, that your matter-of-fact men or women ever put into tame truth or puling probabilities ?

It is time, however, to cease this dissertation, into for it any such extent; and, as some compensation to our readers for whatever we may have tediously him and his mysterious chamber, Max bursts out less-critical sort for whom it is designed. sionate towards the ideal and the abstract, and thus into this fine rhapsody, as to our want, our instinc-

Oh! never rudely will I blame his faith In the might of stars and angels! 'Tis not only The human being's pride that peoples space With life and mystical predominance : ince likewise to the stricken heart of Love This common nature and this visible earth Are all too narrow. Yea: a deeper import Lurks in the legends told my childish years Than lies upon that truth, "We live to learn. For Fable is Love's world, his home, his birthplace Delightedly dwells he 'mongst favs and talismans And spirits, and delightedly believes Divinities, being himself divine. Th' intelligible forms of ancient poets, The fair humanities of old Religion, The power, the beauty, and the majesty That had her haunts by dale or piny mountain Or forest, by slow stream or gushing spring, Or chasms and watery depths-all these have vanish'd They live no longer in the Faith of Reason ! But still the heart doth need a language; still Doth the old instinct bring back the old names And to you starry heights they now are gone, Spirits or shapes that used to share this earth With man as with their friend; and to the lover. Youder they move, from vonder visible sky Shoot influence; and, even to this day, 'Tis Jupiter who sends whate'er is great,

And Venus who sends every thing that's fair What the Good Genius is, the story itself shuns. very properly, to disclose, until the end; when, every thing of merited good fortune being finally accomplished for him, by her agency, she bids the hero farewell; as thus:

"Silvio, weeping, vowed eternal gratitude. But as he had only known her as the Bee, he begged of her, before leaving him, to tell him to which of the heavenly Spirits he owed all his welfare? "Lam the Spirit," she replied, "that attends

honest desires." "But your name-your name?" he exclaimed "What! can't you guess it?" she answered. Have I brought up gold from the depths of the earth-changed rocks into palaces, forests into fleets-reared cities in the wilderness-laid bare the wondrous mechanism of the universe-and made even the lightning speak; have I raised steeds out of fire and water-triumphed over the adverse seasons-made barren plains wave with corn-and conjured up water from the sandy desert; have I done all this, and yet you cannot guess my name ?

"I cannot," said Silvio : "but still-let me see-you are the beautiful child of Good Fortune." "No," answered the Spirit : " this shall tell you who I

nm : listen ! "When Man had been ordained to earn his bread by the sweat of his brow, and the Angels, looking down from heaven, saw him suffering from want and pain, they wondered among the mselves, and asked of one another, 'How is it that the Com passionate and Merciful hath sent Pain into the world? Can Evil spring from the source of all good ? It is Satan, and not our Father, who hath done this.' Then the white-winged Gabriel, the chief of all the heavenly host, rose up and said ; Wonder not that Pain is sent on earth: for he that willed it is as wise as merciful; and had he made men's wants to be s pleasures to them, they would not have sought food, but cut and starved with joy. But he, in his lavish bounty, hath

We use the word in the sense given it in the poetic art, where it means the preternatural beings introduced into the fable, to bring about, by their power, events impossible to only human agency.

The Peau of one which La Fontaine loved so much : still

more delightful in Perrault's exquisite and yet naive versions

further, so wondrous is his mercy that he hath youchsafed the labor by which they are to thrive; and the other hateful, to make them loathe the sloth by which they are to starve and in the train of the first he hath sent Plenty, Health, and Joy; and in the train of the second, Want, Sickness, and Grief.' And when these Spirits came on earth, men christened the one Industry, and the other Indolence.

"And now, Silvio," she asked, "can you guess who I "I can !" he cried : " you are the blessed spirit of patient

Industry." A pretty little apologue, and useful, our readers will,

hink, acknowledge. But others still prettier are occasionally introduced, in the course of the narrative; and here is one particularly good :

"When God had created Man, he ordered his Angels to visit him on earth and guide him in his ways, so that he might foretaste the bliss of the life to come. "But lustful Man sought after sensual joys, in preference

o those of Heaven, and, growing greedy of worldly fruits, began to quarrel with his brethren for the possession of them nd the Guardian Angels wept among themselves.

"But when the Strong oppressed the Weak and took from them by force the produce of their toil, Justice rose up sorowing, and, leaving the earth, flew back to heaven.

"And when the Weak overcame the Strong, with false ood and deceit, and got from them by cunning what they feared to take by force, Truth rose up sorrowing, and, leaving earth, flew back to heaven.

"And when the Injured went forth, to slay their nd crimsoned the plain with their brothers' blood, Peace rose up sorrowing, and, leaving earth, flew back to heaven.

"Thus each bad act scared some good angel from the world, until Forgiveness, the most beautiful of all, alone renained behind.

"And when she heard Anger and Revenge whisper dark eeds into men's ears and counsel them to repeat the wrong that had been done to them, she rose up sorrowing, and said. I will not leave the earth.' " While my sister Angels were here, I might have rested

in my Father's bosom : for Man needed me not. But now that they have fled, I will seek to make him listen to my voice, telling him that, as he cherishes Forgiveness here, so will forgiveness cherish him hereafter.""

"So the loveliest child of Heaven remained on earth; and Peace and Love, repenting, flew back, and followed in her

Or here is a third, which may please many, with its ingenuity, better than those already given :

"The two elder sons of Time were the fair To-day and the dark To-morrow; and they both loved Virtue's noble perpetual charm for the very young nothing else, daughter, the blue-eyed Duty, each seeking her for his bride. of all that has been composed for their benefit, has But Duty, won by the energy of To-day, cared not for his younger brother, the dreamy To-morrow. So she mated with ever, the whole body of the genuine simple old the first-born, and Virtue, her loving mother, blessed their fairy tales, which not merely all who speak our union. Then To morrow, moved by envy, went sorrowing tongue have at their fingers' ends, but which have to his father, Time; and the gray-beard, folding him in his travelled from climate to climate, from people to shadowy arms, drew his ill-gifted boy to his bosom, and thus consoled him : 'Grieve not, my child, that the greater vigor by their power to enchant the uninstructed imagina- of thy brother hath found more favor than thyself in the eyes of the grave maiden, Duty. Grieve not; for I will give unto the Tuft, or Cinderella, or Catskin, or Beauty thee, for thy partner, gay Folly; her whose laughing looks and merry mood have won her countless followers, and whose realm is all the world. And, as a dower, I decree that twice the third part of that which belongs to Duty and To-day shall henceforth be set apart for Folly and To-morrow.' Juvenile Philosophies and Infant Universal His- to others, she ordained that the first-born of Folly and Tomorrow should dispossess them of their marriage portion. And when the child was born, they called it Procrass

So much for the apt minor parables which adorn at interwhich we have fallen without in the least intending vals the general allegory. This is, of itself, well conducted, and told with that gayety of tone which makes the proper manner of this kind of fiction. That manner does not here said upon our theme, we will conclude with a beau- rise, certainly, to the grace and wit of Count Anthony Hamiltiful argument, much akin to our own, in behalf of ton's inimitable Belier blane-the very perfection of elegant fable and its necessity for the human mind. It is banter; nor does it by any means equal the slighter, but still from Coleridge's translation of Schiller's Wallen- spirited, mockery of Charles Petrault, that only comes here life. In a word, the infant imagination, the leader stein. Quoting from memory, we cannot refer to and there, with a touch. This, on the contrary, is of a playfulthe scene. Thekla is there recounting to her aunt nessofica toolittle elevated : but still the conception is the proper and lover a visit which she has by accident made to one, though not always matched by the execution; and, on her father's astrologer; and after her account of the whole, the story is effectively told, and must please the

It will have been already remarked, by those who love this kind of literature, that the lesson meant to be inculcated by the story much resembles that rather more carefully veiled under the gorgeous inventions of that most captivating of legends, the Lamp of Aladdin. In the Persian tale, the magical gift with which the hero lifts himself, from his original poverty and obscurity to greatness and splendor, is knowledge, study, the oil of his lamp : in the Good Genius, it is labor.

As to the authorship, we do not know it, even by conjecture. The "Brothers Mayhew" are, we suppose, not a whit "Brothers Percy." There may even be none but a fictitious fraternity, like that by which we White men are brothers to the Red ; or, like that more than brotherhood-that identity, which President Jefferson, in his first inaugural address, declared to exist between Federalists and Republicans; or like thousand miles; 600 on the Caspian Sea, 900 on Oxus, 200 that blood-relationship to every thing human which we pro- or 300 overland, crossing the mountains, and about 1,200 on fess-that homo sum; humani nihil alienum a me puto, with which we go and shoot down our cousins, the Mexicans. If, however, the author's personality is not to be detected in his composition, at least his country and his politics are rather from the time of Alexander the Great, upwards of three hunobvious. He is evidently (from the account which he gives of the Revolution and Counter-Revolution in Silvio's dominion, "the City of the Diamond Waters") a dweller within the Land of Manifest Destinies; he is also not a very vehe-ment admirer of patent philanthropy, nor of Jacksonian De mocracy, nor of Polk and Dallas Free Trade. At least, so derived their supplies of India goods through this chann we infer from the following passage; which, nevertheless, we infer from the following passage; which, nevertheless, we submit to the judgment of our readers :

"While Silvio had been in the cave, his city had been nearly as badly off as himself; for it had fallen into the hands of the Patriots and Philanthropists, who-advocating the rights of the abstract Man, and vowing that the institutions of the expense of the many—had set up the mob-cap of Liberty, declaring that the laws of Nature should be repealed, and that the Genius and the Idiot should henceforth be equal. And, as there are two things that every man fancies he can do bet-ter than another—viz: mix a salad and govern a country—the whole population of the town now sought to have a finger in the national pie, and the city was put under the management of a Convention, composed of benevolent-minded Bakers, fine-spirited Cobblers, deep-thinking Tailors, and heroic Cowkeepers, overflowing with the milk of human kindness; who, though voting the love of power a low thing, still were ready make any sacrifice rather than see their fellow-countrymen crushed beneath the chariot-wheels of a Juggernaut Oligarchy; while meetings were held by the sons in every house, and it was unanimously resolved that each family should be declared a republic, and that the supremacy of fathers should henceforth be numbered among the follies of the past. When the time came for the election of the President of the city, ough each of the Patriots scorned the filthy dross attached to the office, and had an innate hatred of authority, yet there were so many candidates who were ready to sacrifice every thing to become the humble instrument of benefiting their ellow-creatures, that the fraternal love which was to reign throughout the capital began to change into the cat-and-dog contentions of party. And when the deep thinking Tailor was chosen Prime Brother of the Happy Family, his first act of Philanthropy was to take the duties oil all articles connected with tailoring, and make up for the deficiency in the revenue by laying imposts upon the commodities of all other trades; taking care, at the same time, to show that he had not forgotten the opposition of the benevolent-minded Baker, by paying double attention to bread. But the fraternal protection of the deep-thinking Tailor did not give general satisfaction to the community; and the benevolent-minded Baker was soon elected Prime Brother in his stead. His first step was to turn his mind to a more equitable arrangement of the tariff, and to foresee that, in a short time, there must be a famine in land. Whereupon, he had an honest conviction that the only way to relieve his suffering brethren was to repeal the breadtax, and to lay a heavy duty in its stead on every commodity connected with tailoring. Still the Happy Family were far from content with the philanthropic dominion of the benevo-lent minded Baker; so they sought another, and another, until at last they had a new ' Prime Brother' per week, and soon found that they had jumped out of the frying-pan of Monarchy into the red hot fire of Republicatism. "In this state of things heralds entered the city preclaim-

ing the return of King Silvio to the capital; and the people, glad to be freed from the thruldom of (such) Liberty, instantly proceeded to welcome the monarch back, with every sign of public rejoicings."

COMMUNICATION.

COMMERCE OF THE PACIFIC

A late Report of a Committee of the House of Represents tives of the United States presents some interesting views on the commerce of Asia, which our readers will no doubt be gratified to peruse, in connexion with the great subject of

this commerce:

"Spices, aromatics, precious stones, porcelains, silks, and tea are the articles of Asiatic commerce. Silver and gold are the articles with which they are purchased. From the earliest ages of the world the precious metals have flowed into Asia; and this drain, which has been incessant for several thousand years, has become still more enormous in latter times. The Americans alone have carried twelve millions to eastern Asia within the last year, eight millions of which were carried to Canton and exchanged for tea, silk, porcelain, and cottons. This course of trade has occasioned a prodigious accumulation of the precious metals in eastern Asia; for what is carried there remains there, there being nothing in the commercial or political relations of the countries to create a counter current, and bring it back into Europe or America. To ter current, and bring it back into Europe or America. To stop this drain and substitute for it a trade in barter would be an object of the first interest with any country, especially with the United States, which have no mines to supply a drain so incessant and so enormous. To go further, to create a change which would draw back a part of the gold and silver which has accompalated in Asia would be a comparable to the sound of the supply a contraction of the sound of the sound of the supply and the supply the su which would draw back a part of the gold and silver which has accumulated in Asia, would be a commercial operation which no nation has yet accomplished, and which would open a vein of unrivalled richness. Both of these operations are practicable, not by the Europeans, who have nothing which they can substitute for silver; or by the Americans, while they follow the track of the people of Europe. Yet there are articles for which the Asiatics would not only give the rich productions of their constants. productions of their country, but freely exchange their gold and silver, if brought into their market by any nation. These articles are furs and bread. Of the former Europe has none to send; of the latter but little; and if she had any to spare, er geographical position, the vast distance which interve would prevent its exportation. America, on the contrary, abounds in both these articles: the first has been blindly abandoned to our enemies; the second has not been carried to Asia, because the Americans servilely follow the track of the Europeans, and are still more remote than they from the seat of commerce. The American navigator sails to the east, traverses thirty thousand miles of sea, doubles a stormy and tempestuous cape, in order to arrive in what is called the East Indies. In the mean time, what was the East Indies to the ancients are the West Indies to the Americans, for they lie to the west of us, and but a few days' sail from our own coast. The western shore of North America and the eastern shore of Asia front each other—the mild and tranquil waves of the Pacific ocean alone intervene; in the broadest part as narrow as the Atlantic, and in the narrowest, at Behring's Straits, only thirty miles apart. Instead of going to the east, Americans should therefore go to the west, to arrive in Asia; and, taking that route, they would immediately be able to carry furs and bread into the markets of Asia, the first of which is now pillaged from them by Englishmen and Russians; the latter would have to be raised from the fertile banks of the

Columbia river.

"II. Sought after by all nations.—During thirty centuries the nations of the earth have flocked to Asia in search of its rich commerce. Sacred and profane history exhibit the same picture of merchants, loaded with gold and silver, traversing eserts on camels or the trackless sea in ships, in search of the rich productions in the east. From the time of the Phonicians to the English in the present day, the countries of eastern Asia have been the chief theatres of commercial enterprise; and the nation which shared this commerce in the highest degree has acquired, in all ages, the first rank in the And such will probably be the case to the end of the world. Nature has made but one Asia, but one country abounding with the rich productions which are found in the East Indies and while mankind continue to love spices and aromatics. precious stones, porcelains, fine cottons, silks and teas, the ade with Asia must continue to be sought after as the brightest jewel in the diadem of commerce.

"III. Ancient channels of this commerce.—These may be

traced by the ruins of the great cities which grew up with the

cossession of this trade, and perished with its loss.
"Tyre, 'Queen of Cilics,' was its first emporium. e of the east centred there before the captivity of the commerce of the east centred there before the captivity of the Jews in Babylon, upwards of six hundred years before the coming of Christ, (Rollin.) She traded to Arabia, Persia, and India. Her route was by the Mediterranean Sea to the coast of Egypt, over land to the Red Sea; by the Isthmus of Suez down the Red Sea; and thence east, by coasting voyages, to the countries about the Gulf of Persia and mouths of the river Indus. The possession of this commerce made Tyre the richest and the proudest city in the universe; gave her the command of the seas: 'made her traffickers the ho-norables of the earth, (Isaiah,) and enabled her merchants to dispute with kings in the splendor of their living and the vastness of their expenses. Nebuchadnezzar, king of Babylon, conquered Tyre, and razed it to its foundations; but he did not found a rival city, and the continuance of the India trade immediately restored the 'Queen of the Cities' to all her former degrees of power and pre-eminence. Alexander con-quered her again, founded a rival city on the coast of Egypt, and Tyre became 'a place for fishermen to dry their net

"The Jews, in the time of David and Solomon, succeeded to the India trade. Their route was the same which the Phoe followed from Tyre, and their country became the theatre of wealth, and their kings the arbiters of surrounding

"In the reign of Darius Hystaspes, king of Persia, a new toute was opened with India. It lay from the borders of Permore real than that alias of Horace and James Smith, the sia through the Caspian Sea, up the river Oxus, to the mountains which divide it from the river Indus, across those mountains with the aid of the Bactrian camel, and thence down the river Indus to the countries about its mouth, then the chief seat of the India trade, and the limit of the ancients in their trade to the east. This route covered a distance of three

the river Indus.
"The foundation of Alexandria created a new emporium and opened a new route for the commerce of the east; chodred years before Christ, till the discovery of the Cape of Good Hope in the fifteenth century. This channel was along the canal of Alexandria to the Nile, up the Nile to Coptus, thence across the desert with camels to the Red Sea, and thence a

diterranean Sea to the river Euphrates, down that river to the Euphrates (two hundred miles) required a station between this of the abstract Man, and vowing that the institutions of them. It was found in a grove of paim trees, a fertile spot, well watered, in the midst of sands, about midway between the expense of the many—had set up the mob-cap of Liberty, the sea and the river. Its inhabitants entered with ardor into the trade of conveying commodities from the river to the sea. As the most valuable productions of India, brought up by the Euphrates from the Persian Gull, were of such small bulk as to bear the expense of a long land carriage, this trade soon became so considerable that the opulence and power of Pal-myra increased rapidly, (Robertson.) Its government was best suited to the genius of a commercial city—nefurlican, (Pliny the elder.) This spot then began to exhibit the wonders of which commerce is capable. From a trading station it became an opulent city, the capital of a great empire, the seat of science and the arts, the rival of Rome. Rome would bear no rival. One of the most powerful of the emperors (Aurelian) carried the arms of the empire against the \*City\* of Commerce.' Palmyra was subdued; its trade diverted to other channels; and the ruins of temples arrest the admiration of the traveller on the spot which was once the seat of so much

power and magnificence, (Volney.)

"After the conquest of Egypt by the Mahomedans, the people of the Roman empire were shut out from the port of Alexandria. This gave rise to the opening of a new channel for the India trade. Constantinople became its emporium. This route lay through the Black Sea to the mouth of the river Phasis; up that river and by a land carriage of five days to the river Cyrus; down it to the Caspian sea; across this sea three hundred miles to the mouth of the river Oxus; up that river nine hundred miles to the city of Marcanda, no Samarcand; thence across the mountains to the countries upon the river Indus, or eastward by a journey of eighty or a hundred days, with the Bactrian camel, through desert coun-tries and wandering nations which considered the merchant as their prey, to the western provinces of the Chinese empire, (Pliny the elder.) This route, though long and perilous, nade Constantinople the emporium of the India trade for al Christian nations for several centuries after the conquest of Egypt by the Mahomedans, and made it the seat of wealth and ower for many ages after the downfall of the Roman empire. "IV. Modern channels.—Constantinople continued to

the emporium of the India trade till the fifteenth century. The Venetians and Genoese engaged in it. They established trading houses in Constantinople, and rose to power and pre-eminence from the profits of this trade. Their fleets comnanded the seas at a time when fleets were yet unknown to the rest of Europe, and the citizens of these Republics displayed a magnificence in their living which surpassed the state of the greatest monarchs beyond the Alps, (Robertson.) From Venice and Genoa the commerce of Asia spread into the north of Europe. Bruges and Antwerp became its emporia, and retain to this day evident signs of the wealth and splender to which they attained. This was the longest and most perilous route over which the commerce of India has

been conducted. It is truly astonishing to think of it: from Bruges and Antwerp to Genoa and Venice; thence to Constantinople; across the Black Sea; across the Caspian Sea; up the river Oxus to Samarcand, the limit of Alexander's march towards the northeast of Asia; and at Samarcand it march towards the northeast of Asia; and at Samarcand i seemed that the journey was only beginning, as there commenced the voyage overland with the Bactrian camel, through desert regions and nations of robbers, to be continued from eighty to a hundred days to arrive in the western provinces of China, where the most valuable productions of the east w then found. Yet so great were the profits of the trade, th

gratified to peruse, in connexion with the great subject of opening an overland communication with the Pacific. The first extract we shall make gives Senator Benton's views of this commerce:

"Spices, aromatics, precious stones, porcelains, silks, and tea are the articles of Asiatic commerce. Silver and gold are the articles with which they are purchased. From the earliest ages of the world the precious metals have flowed into Asia; and this drain, which has been incessant for several thousand years, has become still more enormous in latter times. The Americans alone have carried twelve millions to eastern Asia within the last year, eight millions of which were carried to Canton and exchanged for tea, silk, porcelain, and cottons. This course of trade has occasioned a prodigious accumulation of the precious metals have flowed into Asia within the last year, eight millions of which were carried to Canton and exchanged for tea, silk, porcelain, and cottons. This course of trade has occasioned a prodigious accumulation of the precious metals have flowed into Asia; for the found. Yet so great were the profits of the trade, that, under all these disadvantages, the cities of Constantinople, of Venice and Genoa, of Bruges and Antwerp, became the seate of learning and refinement, of luxury and magnificence, of learning and refinement, of Bruges and Antwerp, became the seate under all these disadvantages, the cities of Constantinople, of Venice and Genoa, of Bruges and Antwerp, became the seate under all these disadvantages, the cities of Constantinople, of Venice and Genoa, of Bruges and Antwerp, became the seate under all these disadvantages, the cities of Constantinople, of Venice and Genoa, of Bruges and Antwerp, became the seate under all these disadvantages, the cities of Constantinople, of Pur

one of the most powerful nations by sea and land, and Lisbon the centre of European wealth and commerce.

"The passage by the Cape of Good Hope (sometimes by Cape Horn) has since continued to be the route of India.

"The Portuguese did not long retain their monopolies. The Dutch became their competitors, and, soon after, their successors in the India trade. Portugal declined to its original insignificance. Holland rose to wealth and power by sea

their predecessors in the successful prosecution of the India trade: A company of their merchants have elected an empire in India, maintained fleets and armies, subjugated wast empires, dethroned powerful monarchs, disposed of kingdoms and principalities as other merchants dispose of bales of merchandise; and with the riches thence derived, England (a chandise; and with the riches thence derived, England (a spot no larger than one of our States) has been able to content single-handed against the combined Powers of Europe, to triumph over them, and to impress her policy, more or less, upon every quarter of the globe.

"One other route among the modern channels of India commerce remains to be mentioned. It is the line followed by the Russians from the city of Moscow to the frontiers of Chine. By this route the Russians are real and the route the route the Russians are real and the route the

China. By this route the Russians carry on a trade with China worth three or four millions of dollars per annum, in which the productions of the respective countries are bartered against each other; almost the only instance of trade by bar-East, but sufficient to show that there are articles for which the Chinese will barter the rich productions of their country. This route is often made entirely over land, and is then up-wards of six thousand miles in length; sometimes by the river Wolga, the Caspian Sea, and the river Oxus, and thence over land by the ancient route from Constantinople; which increases the distance, but relieves in some degree the labor of the voyage, by substituting, for part of the way, water for land carriage.
"Servilely following the Europeans in almost every thing,

the people of the United States also follow them in their route to India. They quit Asia, as it were leave it behind them, to sail thirty thousand miles, doubling a formidable cape, and braving the dangers of the tempestuous sea, to arrive in a country which is only a few days' sail from their own continent. They do this because the people of Europe, who can do no better, have done so before them. In the mean time, the efforts of the English to discover a northwest passage to Asia should convince them that even the Europeans would asia should convince them that even the Europeans would not submit to circumnavigate the globe in their voyage to India, if a western route could be found through or around the northern part of the American continent. Still, with all the dangers added to the length of the voyage, the East India trade is the richest vein of American commerce, and soonest leads to the most splendid fortunes; convincing proof of what the result would be if a part voite was connected explanately.

leads to the most splendid fortunes; convincing proof of what it would be if a new route was opened, exclusively American, short, safe, cheap, and direct, and substituting a trade in barter for the present ruinous drain of gold and silver.

"V. New route proposed for the people of the United States, by the Columbia and Missouri rivers.—Columbus was the first who conceived the idea of going west to arrive at the East Indies. His discovery of America was owing to that idea. He was in search of a western passage to the eastern coast of Asia, when he was arrested by the unexpected intervention of the American continent. Nor had he any idea that he had found a new world. He believed himself on the coast of India and under that helief, cave the name of India. dians to the inhabitants—a name which they have retained ever since, although the error on which it was founded has

peen long since exploded, (Robertson.)
"La Salle, founder of the French colony in the valley of the Mississippi—a man pronounced by Mr. Adams to be second only to Columbus in the list of great discoverers—was the next who cherished the idea of going west to India. The French were then masters of the Canadas, and were then daily extending their discoveries to the interior of North America. The existence of a chain of great lakes stretching westward being ascertained, he believed that an inland passage to China might be discovered by means of these lakes and the rivers flowing from them to the Pacific Ocean, (Stoddart.) Full of this idea, he left Montreal about the year 1680, in the hope of immortalizing himself by opening to this country a new and direct route to the commerce of the East Indies. Parting from his friends eight miles above Montreal, the last word he said to them was 'China,' and the spot retains the name (La Chine) ever since. But death arrested him in the valley of the Arkansas-the fate which Columbus had so narrowly escaped, that of being assassinated by his own fol-lowers, who had not courage to follow him any further.

dia trade, also turned their views to the discovery of a westdia trade, also turned their views to the discovery of a western passage to Asia. A passage round the American continent, above Hudson's bay, was for a long time a favorite object with the English Government, and still occupies its attention. Numerous squadrons have been sent out, and repeatedly attempted the passage; sometimes from the northwest, by Behring's straits; sometimes by the northeast,
through Hudson's bay and Davis's straits. The multiplied
efforts to discover this passage show the value which the English place-on the discovery of a direct route to Asia. But
they have not confined themselves to sea voyages. Taking they have not confined themselves to sea voyages. Taking up the idea of La Salle, they have sought an inland passage by means of rivers and lakes. This project was entrusted to McKenzie. Confined to the northern parts of our continent, McKenzie. Confined to the northern parts of our continent, he could only prosecute his discoveries north of the heads of the Mississippi and Missouri rivers. He was confined to high northern latitudes, but succeeded in pointing out the existence of a water communication, with a few portages, from Hudson's bay, north latitude 55°, to the Pacific ocean, in north latitude 46°. The Mississippi, the Peace river, the Columbia, and some lakes formed the means of this communication; and little useful, as it would seem to us, is a latitude so high it was deemed a discovery of creat moment by the Enhigh, it was deemed a discovery of great moment by the En-glish. McKenzie received the honor of knighthood for his enterprise; the British fur traders immediately began to export their furs to China by the direct route of the Columbia; nd the privilege of navigating that river for ten years ha

en secured to them by treaty.

'The Missouri river above the Mandan villages was yet unknown. From the mouth of the Mainan vinages was yet-nius projected its discovery. In 1796 the Baron de Caronde-let, Governor-General of Louisiana, planned an expedition to the sources of the Missouri, and thence to the Pacific ocean. He obtained the approbation of Charles IV, King of Spain. A liberal compensation was off-red by the King, and the Ba-ron announced an additional reward of three thousand dollars to the persons who should first see the great ocean. The expedition was undertaken by Don Jacques Clamorgan, an en-terprising citizen of St. Louis, who prosecuted it some dis-tance up the Missouri, at great expense, but without accom-plishing the views of the Spanish Government.

"A few years afterwards Louisiana changed its master.

The eyes of Mr. Jefferson, taking the direction of so many eminent men, were turned upon the Pacific ocean; and, un-der his auspices, the labors of Lewis and Clarke have demonstrated the existence of a water communication, with a few portages, through the heart and centre of the Republic from Atlantic to the Pacific. The rivers Columbia, Missouri and Ohio form this line, and open a channel to Asia, short, direct, safe, cheap, and exclusively American, which invites the enterprise of American citizens, and promises to them a splendid participation in the commerce of the East."

Fact being important (says the New York Express) to meet the theories of the anti-hanging-for-murder philosophers of the day, we note what the "Cleveland Daily Herald" says upon the case of Boyington, who, it is reiterated, an innocent man, has been hung in Alabama. The Herald says:

"Young Boyington was a printer, and served most of his apprenticeship in New Haven. He was a dashing youth, but of good mind; and many of his productions in prose and verse are said to have been creditable to one of his age. When in Mobile he decread a result of the control o in Mobile he decoyed a young man, a native of Portland, Maine, into a burial ground, a secluded place, where he stab-bed him to the heart with a dagger, after which he robbed his victim of his watch and about ninety dollars in money, and made his escape. He was pursued, overtaken, and brought back to Mobile for trial. The watch belonging to the murdered man he threw overboard from the steambost when he was arrested, but it was recovered, and was produced in evidence

"After his conviction, when he found his doom sealed, al fortitude forsook him, and the craven spirit of a coward and a villain was perfectly apparent, and, although he protested his innocence to the last, no one acquainted with the evidence on which he was convicted doubted for a moment that he was guilty of the crime of murder. We have the authority of those who were conversant with the facts at the time for saying that the pretended confession of the landlord has no founda

CONJUNING .- In a very old copy of a work, now extant on necromancy, is the following quaint passage: Question How to raise a denial? Answer: Contradicte your wyffe.